



CHAPTER 12

Bhakti Yoga

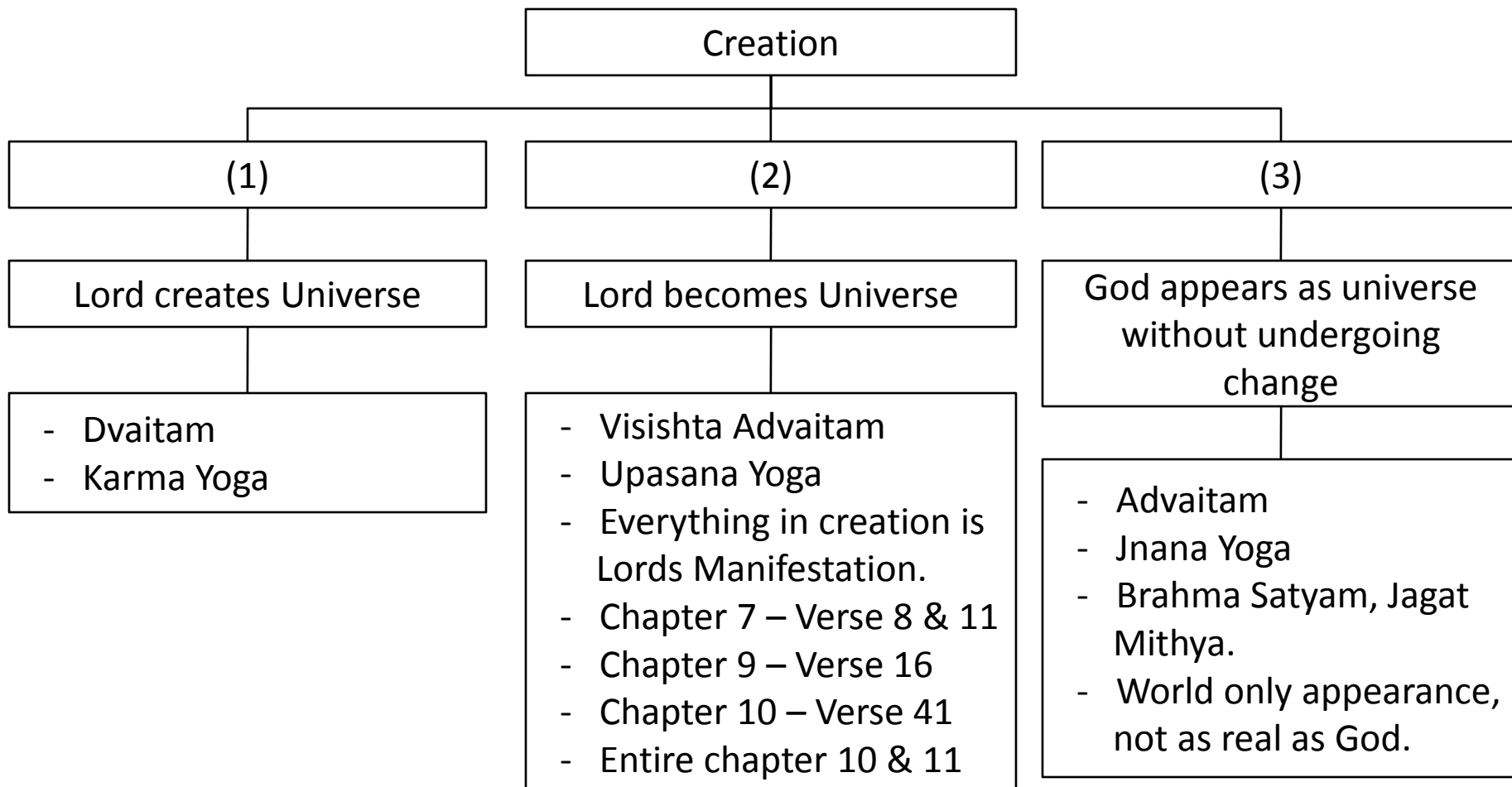
(Path of Devotion)

Chapter 12

Bhakti Yoga – 20 Verses

1. Introduction : Nature of God

- Ishvara = Jagat Karanam.
- Devotee has to go through 3 stages.



रसोऽहमप्सु कौन्तेय प्रभास्मि शशिसूर्ययोः ।
प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु ॥ ७.८ ॥

I am the sapidity in water, O son of Kunti, I am the light in the moon and the sun; I am the syllable Om in all the Vedas, sound in ether and virility in men; [Chapter 7 – Verse 8]

बलं बलवतां चाहं कामरागविवर्जितम् ।
धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ॥ ७.११ ॥

Of the strong, I am the strength devoid of desire and attachment and in (all) beings, I am the desire unopposed to dharma, O best among the Bharatas. [Chapter 7 – Verse 11]

अहं क्रतुरहं यज्ञः स्वधाहमहमौषधम् ।
मन्त्रोऽहमहमेवाज्यमहमग्निरहं हुतम् ॥ ९.१६ ॥

Under Me as her supervisor, prakrti (nature) produces the moving and the unmoving; because of this, O Kaunteya, the world revolves? [Chapter 9 – Verse 16]

यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा ।
तत्तदेवावगच्छ त्वं मम तेजोऽशंसंभवम् ॥ १०.४१ ॥

Whatever that is glorious, prosperous or powerful in any being, know that to be a manifestation of a part of My splendour. [Chapter 10 – Verse 41]

- Role of surrender to God in all chapters – “To Seek gods grace” (Ishvara Anugraha).

श्रीभगवानुवाच

मय्यासक्तमनाः पार्थ योगं युञ्जन्मदाश्रयः ।
असंशयं समग्रं मां यथा ज्ञास्यसि तच्छृणु ॥ ७.१ ॥

The Blessed Lord said : With the mind intent on Me, Partha, Practising yoga and taking refuge in Me, how thou shalt, without doubt, know Me fully, that do thou listen. [Chapter 7 – Verse 1]

- Depend on me.

अभ्यासयोगयुक्तेन चेतसा नान्यगामिना ।
परमं पुरुषं दिव्यं याति पार्थानुचिन्तयन् ॥ ८.८ ॥

With the mind not moving towards any other thing, made steadfast by the method of habitual meditation, and constantly meditating on the supreme Purusa, the Resplendent, O Partha, he goes (to Him). [Chapter 8 – Verse 8]

- Fight thinking of me.

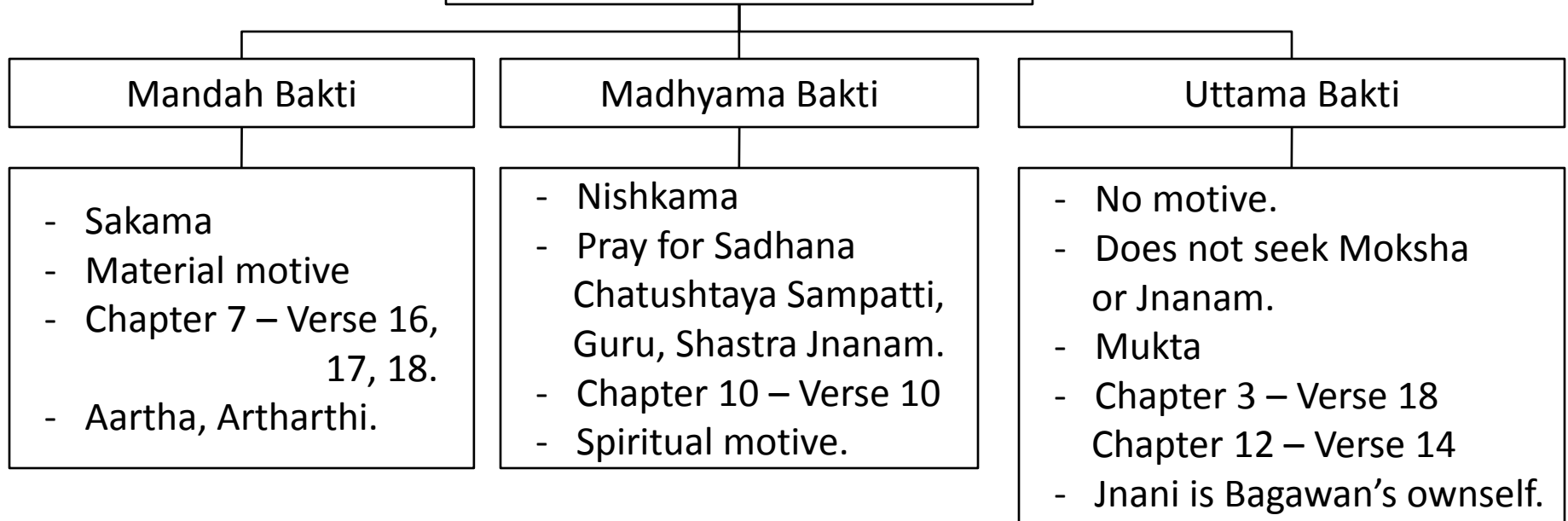
1st Shatkam :

- Freewill and individual effort emphasised – otherwise become fatalistic.

2nd Shatkam :

- Grace emphasised, otherwise become Arrogant. (Keno Upanishad – Vayu, Agni – got pride).

3 levels of Bakti based on motive



चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन ।
आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥ ७.१६ ॥

Four kinds of virtuous people worship Me, O Arjuna, the dissatisfied, the seeker of (systematised) knowledge, the seeker of wealth and the wise, O best among the Bharatas. [Chapter 7 – Verse 16]

तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते ।
प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥ ७.१७ ॥

Of them, the wise ever steadfast and devoted to the One, excels; for, I am exceedingly dear to the wise and he is dear to Me. [Chapter 7 – Verse 17]

उदाराः सर्व एवैते ज्ञानी त्वात्मैव मे मतम्।
आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम् ॥ ७.१८ ॥

Noble indeed are all these, but the wise man, I deem, as
My very Self; for steadfast in mind, he is established in
Me alone as the supreme goal. [Chapter 7 – Verse 18]

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम्।
ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥ १०.१० ॥

To the ever-steadfast, worshipping Me with love, I give
the buddhi-yoga, by which they come to Me.
[Chapter 10 – Verse 10]

नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन।
न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ॥ ३.१८ ॥

For him there is no interest whatever, in what is done, or
what is not done; nor does he depend upon any being for
any object. [Chapter 3 – Verse 18]

सन्तुष्टः सततं योगी यतात्मा दृढनिश्चयः।
मय्यर्पितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः ॥ १२.१४ ॥

Ever content, steady in meditation, self-controlled, possessed
of firm conviction, with mind and intellect dedicated to Me,
he, My devotee, is dear to me. [Chapter 12 – Verse 14]

Chapter 7 :

- Bakti Bavana, as love, Discussed.

Chapter 12 :

- Bakti as Sadhana discussed.

Chapter 12

Verse 1 - 12

Bhakti as Sadhana – Karma (Action)

- Bhakti is common denominator.
- Name of all Sadhanas put together.
- In all levels, devotion must be there – Puja, Japa, Pilgrimage.
- Atmosphere behind all Sadhanas.
- How many Sadhanas?
- Chapter 4 – Verse 28 & 29

Verse 13 - 20

Bhakti as End

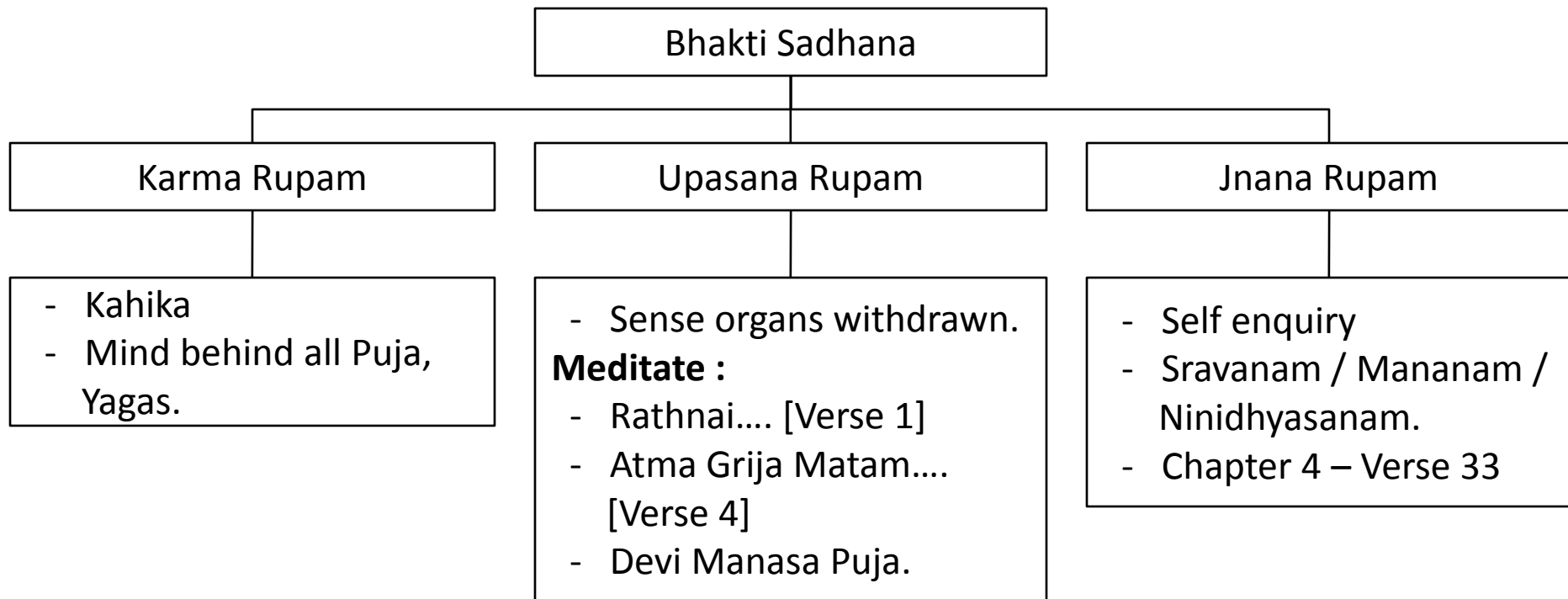
- Siddha Bhakta.
- Reached, accomplished destination.
- No More traveler.

द्रव्ययज्ञास्तपोयज्ञा योगयज्ञास्तथापरे।
स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः ॥ ४.२८ ॥

Others again offer wealth, austerity and yoga as sacrifice, while the ascetics of self-restraint and rigid vows offer study of scriptures and knowledge as sacrifice. [Chapter 4 – Verse 28]

अपाने जुह्वति प्राणं प्राणेऽपानं तथापरे।
प्राणापानगती रुद्धा प्राणायामपरायणाः ॥ ४.२९ ॥

Others offer as sacrifice the outgoing breath in the incoming, and the incoming in the outgoing, restraining the courses of the outgoing and incoming breaths, solely absorbed in the restraint of breath. [Chapter 4 – Verse 29] 6



Shiva Manasa Puja :

रत्नैः कल्पितमासनं हिमजलैः स्नानं च दिव्याम्बरं
 नानारत्नविभूषितं मृगमदामोदाङ्कितं चन्दनम् ।
 जातीचम्पकबिल्वपत्ररचितं पुष्पं च धूपं तथा
 दीपं देव दयानिधे पशुपते हृत्कल्पितं गृह्यताम् ॥१॥

Ratnaih Kalpitam-Aasanam Hima-Jalaih Snaanam Ca Divya-Ambaram
 Naanaa-Ratna-Vibhuussitam Mrga-Madaa-Moda-Angkitam Candanam |
 Jaatii-Campaka-Bilva-Patra-Racitam Pusppam Ca Dhuupam Tathaa
 Diipam Deva Dayaa-Nidhe Pashupate Hrt-Kalpitam Grhyataam ||1||

(O Pashupati, please accept my Mental Worship of You) I offer an Asanam (Seat) studded with Gems for You to Sit on; I Bathe You in Cool Waters from the Himalayas; and with Divine Clothes decorated with various Gems, and with Marks of Sandal Paste of the Musk Deer (Kasturi), I Adorn Your Form, I Offer You Flowers composed of Jaati (Jasmine) and Campaka (Magnolia), along with Bilva Leaves, and wave Incense sticks and Oil Lamp before You, O Deva, You Who are an Ocean of Compassion and the Pashupati (the Lord of the Pashus or beings); Please Accept my Offerings made within my Heart. [Verse 1]

Shiva Manasa Puja :

आत्मा त्वं गिरिजा मतिः सहचराः प्राणाः शरीरं गृहं
पूजा ते विषयोपभोगरचना निद्रा समाधिस्थितिः ।
सञ्चारः पदयोः प्रदक्षिणविधिः स्तोत्राणि सर्वा गिरो
यद्यत्कर्म करोमि तत्तदखिलं शम्भो तवाराधनम् ॥४॥

Aatmaa Tvam Girijaa Matih Sahacaraah Praannaah Shariiram Grham
Puujaa Te Vissayo[a-U]pabhoga-Racanaa Nidraa Samaadhi-Sthithi |
San.caarah Padayoh Pradakssinna-Vidhih Stotraanni Sarvaa Giro
Yad-Yat-Karma Karomi Tat-Tad-Akhilam Shambho Tava-Araadhanam ||4||

O Lord, You are my Atma (Soul), Devi Girija (the Divine Mother) is my Buddhi (Pure Intellect), the Shiva Ganas (the Companions or Attendants) are my Prana and my Body is Your Temple, My Interactions with the World are Your Worship and my Sleep is the State of Samadhi (complete absorption in You), My Feet Walking about is Your Pradakshina (Circumambulation); all my Speech are Your Hymns of Praises, Whatever work I do, all that is Your Aradhana (Worship), O Shambhu. [Verse 4]

Gita :

श्रेयान्द्रव्यमयाद्वाज्ञाज्ज्ञानयज्ञः परन्तप ।
सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥ ४.३३ ॥

Superior is knowledge-sacrifice to sacrifice with objects,
O Parantapa. All actions in their entirety, O Partha,
culminate in Knowledge. [Chapter 4 – Verse 33]

12th Chapter :

- Lord gives top to Bottom.
- We will do bottom to top.

Bhakti – 5 levels

Karma

(1) Kama

(2) Nishkama

Upasana

(3) Eka

(4) Aneka

Jnana Pradhana Bakthi

(5) Arupa

Karma Pradhana Bhakti

1st Stage

Sakama

- Selfish action for Phalam more.
- Materially motivated.
- Pass Exam – Break coconuts.
- Legitimate + legal.

One Condition :

- Ishvara Arpana Budhya Sarva karma.
- Results not your accomplishment.
- Don't call it Karma phalam but Ishvara Prasada.
- Keep gods picture in Griha Pravesham.
- Ask permission to live his temple (Griham).

2nd Stage

Nishkama

- Parikshya Lokan
- Understood world and my own limitations.
- Interested in inner growth.
- Pancha Maha Yagya

Upasana Pradhana Bhakti

3rd Stage

Eka Rupa Ishvara Dhyanam

- Rama / Krishna
- Manasa Puja, Parayanam, Japam.
- Chapter 7 – Verse 21
- Has Sense of Limitation & location.

4th Stage

Aneka Rupa

- **Purusha Suktham :**
Verse 1 + 2
- Chapter 13 – Verse 14
- All faces gods faces.
- Lord will faces everywhere.
- Bhupadav....

यो यो यां यां तनुं भक्तः श्रद्धयार्चितुमिच्छति ।
तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ॥ ७.२१ ॥

Whatsoever form any devotee desires to worship with faith, that (same) faith of his I make (firm and) unflinching. [Chapter 7 – Verse 21]

सर्वतः पाणिपादं तत्सर्वतोऽक्षिशिरोमुखम् ।
सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥ १३.१४ ॥

With hands and feet everywhere, with eyes, heads and mouths everywhere, with ears everywhere, He exists in the world, enveloping all. [Chapter 13 – Verse 14]

Purusha Suktham :

ॐ सहस्रशीर्षा पुरुषः । सहस्राक्षः सहस्रपात् ।
स भूमिं विश्वतो वृत्वा । अत्यतिष्ठद्दशाङ्गुलम् । १

Sahasra-seershaa purushah sahasra-akshah sahasra-paath I
sa-bhoomim viswatho vrittwa atya-tishtath-dhasangulam II 1 II

He, the cosmic Lord, the purusha, with a thousand heads, a thousand eyes, a thousand legs, pervading all the Universe, still extends ten 'inches' beyond. [Verse 1]

Purusha Suktham :

पुरुष एवेदं सर्वम् । यद्भूतं यच्च भव्यम् ।
उतामृतत्वस्येशानः । यदन्नेनातिरोहति । २

Purusha evae-dam sarvam yad-bhootam yacha-bhavyam ।
Uuta-amrita-ttwasya esanah yad-annena-tirohathi ॥ 2 ॥

Whatever is born now, and whatever is yet to be born in future, all are He alone, not only this, even for the Gods. He is the controller; and hence he transcends the mortal state. [Verse 2]

- All have to go through levels 1 – 4.
- Each contributes to one level of spiritual growth.

4th level of Bhakti : Jnana Pradha Bhakti

- Vedantic, Vichara Rupa Bhakti guru important.

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।
उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥ ४.३४ ॥

Know that by long prostration, by question, and service;
the wise who have realised the Truth will instruct you in
(that) Knowledge. [Chapter 4 – Verse 34]

- Arupa Bhakti based on Sravanam / Mananam / Ninidhyasanam.
- Lord beyond one, many forms, but all forms.

Katho Upanishad :

अशब्दमस्पर्शमरूपमव्ययं तथाऽरसं नित्यमगन्धवच्च यत् ।
अनाद्यनन्तं महतः परं ध्रुवं निचाय्य तन्मृत्युमुखात् प्रमुच्यते ॥ १५ ॥

Asabdam asparsam arupam avyayam, tatha'rasam nityam agandhavat ca yat ;
Anadya-nantam mahatah param dhruvam, nicayya tan mrtyu mukhat pramucyate ॥ 15 ॥

He, who has realised that (Atman) which is without sound, without touch, without form, without decay, and also without taste, without smell, without beginning, without end, beyond the Mahat (great), eternal and unchanging, is freed from the jaws of death. [I – III – 15]

- Aprana – Amanaha, Ashariram.

Mundak Upanishad :

यत्तदद्रेश्यमग्राह्यमगोत्रमवर्णं- मचक्षुःश्रोत्रं तदपाणिपादम् ।

नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः ॥ ६ ॥

Yad tad-adresyam-agrahyam-agotram-avarnam acaksuh srotram tad-apani-padam,

Nityam vibhum sarvagatam susuksmam tad-avyayam yad bhuta-yonim pari-pasyanti dhirah || 6 ||

That which is invisible, ungraspable, unoriginated and attributeless, that which has neither eyes nor ears nor hands nor legs – that is Eternal, full of manifestations, All-pervading, Subtlest of the subtle – that Imperishable Being is what the wise perceive as the Source of all Creation. [I – I – 6]

Mandukya Upanishad :

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।

अदृष्टमव्यवहार्यमग्राह्यमलक्षणं अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं

प्रपञ्चोपशमं शान्तं शिवमैद्वतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ ७ ॥

Nantah-prajnam na bahis-prajnam nobhayatah prajnam na prajnana-ghanam na prajnam naprajnam,

adrstam-avyavaharyam-agrahyam-alaksanam acintyam-avyapadesyam-ekatma-pratyaya-saram

prapanco-pasamam santam sivam-advaitam caturtham manyante sa atma sa vijneyah || 7 ||

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness. It is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the Self alone, negation of all phenomena, the peaceful, the auspicious and the nondual. This is what is considered as the Fourth (Turiya). This is the Atman and this is to be realised. [Verse 7]

- No meditation possible as Nirgunam.
- Mind can visualise only attributes.

Keno Upanishad :

न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनो
न विद्यो न विजानीमो यथैतदनुशिष्या
अन्यदेव तद्विदितादथो अविदितादधि
इति शुश्रुम पूर्वेषां ये नस्तद्व्याचक्षिरे ३

*Na tatra caksur gacchati na vag gacchati no manah
na vidmo na vijanimo yathaitad-anusisyat
Anyadeva tad vidad atho aviditadadhi
Iti susruma purvesam ye nastad vyacacaksire*

The eye does not go there, not speech, nor mind, We do not know That. We do not know how to instruct one about It. It is distinct from the known and above the unknown. We have heard it, so stated the preceptors who taught us That.
[Chapter 1 – Verse 3]

- Nirguna Bakti is to know that your higher nature can never be objectified.
- Through Vedanta Vichara claim Nirguna Ishvara is nondifferent from me.
- Aham eva saha
Saha eva aham
Tat tvam asi
Aham Brahma Asmi.
- Mahavakya Vichara = Nirguna Bakti.
- Nididhyasanam = Removal of habitual notions.

How to be free from Samsara?

- Samsara = Sense of limitation centred on myself.

Example :

- a) Bagawan is big – doesn't remove notion I am small.
- b) Standing next to rich person, makes person's status more pronounced.
- c) By Puja, Religion – gets gods grace and parallely looking down upon myself is 1st stage.

Vedanta :

a) You are Nitya Mukta Svarupa

b) **Kaivalya Upanishad :**

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātam mayi sarvam pratiṣṭhitam ।
mayi sarvam layam yāti tadbrahmādvayamasmyaham ॥ 19॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

c) Taittiriya Upanishad :

अहं वृक्षस्य रेरिवा । कीर्तिः पृष्ठं गिरेरिव ।
ऊर्ध्वपवित्रो वाजिनीव स्वमृतमस्मि ।
द्रविण सवर्चसम् । सुमेध अमृतोक्षितः ॥ १ ॥

Aham vrksasya reriva, kirtih prstham gireriva ।
urdhvpavitro vajintva svamrtamasmi ।
dravinagm savarcasam, sumedha amrtoksitah ॥ 1 ॥

I am the stimulator in the tree of universe. My fame (glory) is high as the peaks of the mountains. High and pure am I like the essence in the sun; I am the power and the wealth, effulgent with intuition. Intelligent, imperishable and undecaying am I – this is the sacred recitation of Trisanku, after he realised the Truth. [I – X – 1]

- All upanishad say enough of self-depreciation.
- Own up divine glory of self = Nididhyasanam.
- Knowing up must be followed by owning.
- **Example** : Add sugar to coffee – Stirring is Nididhyasanam.

Vivekananda :

- Don't bleat like goat. Roar like lion.
- Sravanam + Mananam + Nididhyasanam = Jnana rupa bakti.
- Lord Krishnas presentation in this chapter.

a) 5th Level : Verse 3

ये त्वक्षरमनिर्देश्यं अव्यक्तं पर्युपासते।
सर्वत्रगमचिन्त्यञ्च कूटस्थं अचलन्ध्रुवम् ॥ १२.३ ॥

Those who worship the imperishable, the undefinable, the unmanifest, the Omnipresent, the Unthinkable, the Unchangeable, the Immovable and the Eternal....
[Chapter 12 – Verse 3]

- Highest – final stage definition.
- 5th level – Arupa Ishvara Bakti.

Verse 5 :

क्लेशोऽधिकतरस्तेषां अव्यक्तासक्तचेतसाम्।
अव्यक्ताहि गतिर्दुःखं देहवद्भिरवाप्यते ॥ १२.५ ॥

Greater is their trouble whose minds are set on the 'Unmanifest'; for the goal, the 'Unmanifest,' is very hard for the embodied to reach. [Chapter 12 – Verse 5]

- God without form and attributes - difficult.

b) 4th Level : Verse 8

मय्येव मन आधत्स्व मयि बुद्धिं निवेशय।
निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः ॥ १२.८ ॥

Fix your mind on Me only, place your intellect in Me; then, (thereafter) you shall, no doubt, live in Me alone. [Chapter 12 – Verse 8]

- Fix mind on Aneka Rupam / Vishwarupa Rupam.

c) 3rd Level : Verse 9

अथचित्तं समाधातुं न शक्नोषि मयि स्थिरम्।
अभ्यासयोगेन ततो मामिच्छाप्तुं धनञ्जय ॥ १२.९ ॥

If you are unable to fix your mind steadily upon Me, then by the ‘Yoga – of constant-practice,’ seek to reach Me, O Dhananjaya. [Chapter 12 – Verse 9]

- Eka Rupam.

d) 2nd Level : Verse 10

अभ्यासेऽप्यसमर्थोऽसि मत्कर्मपरमो भव।
मदर्थमपि कर्माणि कुर्वन्सिद्धिमवाप्स्यसि ॥ १२.१० ॥

If you are unable even to practise Abhyasa – yoga, be you intent on performing actions for My sake; even by doing actions for My sake, you shall attain perfection. [Chapter 12 – Verse 10]

- Drop Upasana, take all actions for chitta shuddhi – Nishkama Karma.

e) 1st level : Verse 11

अथैतदप्यशक्तोऽसि कर्तुं मदयोगमाश्रितः।
सर्वकर्मफलत्यागं ततः कुरु यतात्मवान् ॥ १२.११ ॥

If you are unable to do even this, then taking refuge in Me, self-controlled, renounce the fruits – of – all – actions. [Chapter 12 – Verse 11]

- Do duty.
- Dedicate fruits of actions to Lord.

Khalil Ibrahim :

- Children are not of you. They are through you. They belong to God.
- I am trustee. Bagawan has given opportunity to have association with the society – gives immediate relaxation.

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते।
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥ ९.२२ ॥

To those men who worship Me alone, thinking of no other, to those ever self-controlled, I secure for them that which is not already possessed (yoga) by them, and preserve for them what they already possess (Ksema). [Chapter 9 – Verse 22]

Arjunas Question : Verse 1

अर्जुन उवाच

एवं सततयुक्ता ये भक्तास्त्वां पर्युपासते।
ये चाप्यक्षरमव्यक्तं तेषां के योगवित्तमाः ॥ १२.१ ॥

Arjuna said : Those devotees who, ever-steadfast, thus worship you, and also those who worship the imperishable, the unmanifested – which of them are better versed in Yoga? [Chapter 12 – Verse 1]

- Who is superior?
- Saguna Bakta or Nirguna Bakta?

Answer :

- Comparison wrong.

Saguna	Nirguna
<ul style="list-style-type: none">- “Means” - category- Incomplete without Nirguna	<ul style="list-style-type: none">- “End” - category- Impossible without Saguna Bakti

- No comparison between Boat & plane, Pant & shirt, school and university.

What is the Benefit of Para Bakti, Jnani Bakta, Advaita Bakta?

Answer :

- Jeevan Mukti – free from all mental problems.
- Raaga, Dvesha, Kama, Krodha, Lobha, madah, Matsarya.
- Inner disease together is called samsara.
- Jnani Bakta is dearest to me because he has no motive in his Bakti.

Conclusion :

Verse 20 :

ये तु धर्म्यामृतमिदं यथोक्तं पर्युपासते।
श्रद्धधाना मत्परमा भक्तास्तेऽतीव मे प्रियाः ॥ १२.२० ॥

They indeed, who follow this 'immortal Dharma' (Law of Life) as described above, endowed with faith, regarding Me as their Supreme Goal – such devotees are exceedingly dear to Me. [Chapter 12 – Verse 20]

- All travelers of all 5 levels dear to me.
- Those who follow 5 fold Bakti Sadhana are dear to me.
- Bakti to Mukti is the Journey.

Qualities of a Meditator

Verse	S. No	Quality		Details
13	(1)	Absence of hatred	Advesta	- No one who is other than him
	(2)	Friendliness	Maitrah	- Friend to all
	(3)	Compassionate	Karunah	- Compassionate to all
	(4)	Without Mineness	Nirmamah	- Cant regard anything as his
	(5)	Without egoism	Nir-ahamkarah	- Free from notion of egoism
	(6)	Equanimity in Joy & Sorrow	Sama – Dukha – Sukhah	- Remains unaffected when abused
	(7)	Forgiving	Ksami	- Always forgiving others

Verse	S. No	Quality		Details
14	(8)	Contended	Santustah	- Always content. Discovers flawless infinite joy in himself.
	(9)	Yatatma	Self Controlled	- Firm Resolve
	(10)	Dridha Niscayah	Firm Conviction	
	(11)	Mayi – Arpita Manah – buddih	Surrendering mind & Intellect to God	

15	(12)	Udvijate Lokah	World not agitated by him	- Yogi creates an atmosphere of serenity and peace around him.
	(13)	Lokat Udvijate	Who cannot be agitated by the World	- Jnani is made of stronger mettle and built on strong foundations (Not floating reed but lighthouse)
	(14)	Harsa – Amarsa – Bhaya Udvegaih	Free from Joy, Envy, Fear, Anxiety	- Crossed over the usual weakness of mortal heart for possession of objects of the world

Verse	S. No	Quality		Details
16	(15)	Anapeksah	Free from wants (Dependence)	- Jnani Draws inspiration, equanimity and Joyous ecstasy from a source, deep within himself.
	(16)	Sucih	Pure	- Physically, with all contacts in the world outside and with pure mental thoughts.
	(17)	Daksah	Alert	- Mentally Agile and intellectually vigorous. Enthusiasm is key to success of any undertaking. He is ever on his toes to spring forward to Activity. Once he decides to shoulder any endeavour.
	(18)	Udasinah	Unconcerned	- Economises Mental energies. Overlook pinpricks of life in attitude of indifference towards them.
	(19)	Sarva Aramba Parityagi	Renouncing ego in all undertakings	- All actions in the world are in an eternal pattern of the total world movements. - Devotee works as instrument of the Lord and not as an independent agent in the undertaking.

Verse	S. No	Quality		Details
17	(20)	Na Hrsyati	Neither Rejoices	- Devotee has lifted from the world of his mind – intellect and awakened to his inner spiritual Nature.
	(21)	Na Dvesti	Nor Hates	- Has no sense of revulsion towards undesirable things, and circumstances.
	(22) & (23)	Na Socati Na Kanksati	Neither Grieves nor desires	- Self can never be parted from him. He has no attachment to any sense of attachment with any object. - Self being all, he has attained everything.
	(24) & (25)	Subah – Asubha Parityagi	Renounces good and evil	- Happenings do not arouse feeling of Joy or sorrow. - Lives away from realm of dualistic experiences. - Devotee is awakened to God consciousness evaluates life from his new height of experience.

Verse	S. No	Quality		Details
18	(26)	Samah Satrau Mitre	Equal mindedness to friend & foe (Mental level)	<ul style="list-style-type: none"> - A man of perfection is not identified with the psychological being in us. - Not identified with the mental estimation of things.
	(27)	Mana – Apamanah	Honour & dishonour (Intellectual Level)	<ul style="list-style-type: none"> - A situation is judged by the intellect as honourable or dishonourable with reference to its own existing values and cultivated habits of thinking. - He watches the storms of the intellect from the spiritual balcony.
	(28) & (29)	Sito – Usna – Sukha Dukhesu Samah	Same in heat & cold (Body level experiences) Pleasure & pain (Mental level)	<ul style="list-style-type: none"> - Heat & Cold affect the Body. - Same in Joy & Sorrow.
	(30)	Samah Sanga Vivarjitah	Free from Attachment	<ul style="list-style-type: none"> - He is free from attachment to Joy or pleasure because he is not identified to the Body. - One who is free from these equipments of BMI is master of them all.

Verse	S. No	Quality		Details
19	(31)	Tulya – Ninda Stutih	Censure and Praise are equal	- Praise and censure are only passing fancy of those who express them.
	(32)	Mauni	Silent	- Man of few words physically and mentally. Silence within is real silence – (Mauna) Understands how really silent silence can be. - Doesn't allow loose talk by the mind to talk to itself.
	(33)	Santustah	Content with anything	- Mind has knack of breeding its own demands very fast. Clad with anything, fed on any food, lies down anywhere - is a Brahmana.
	(34)	Aniketa	Homeless	- Sense of possession reinforced with sense of happiness and comfort is a home. Homeless reflects a condition of dropping all sense of possessions
	(35)	Stirah Matih	Steady Minded	- Steadfast in understanding Goal of life and striving to attain the divine ideal.
	(36)	Bhaktimaan	Full of Devotion	- Bhakta Dwells on the Lord all the time



BHAGAVAD GITA

Verses for Introspection



CHAPTER 12

अर्जुन उवाच

एवं सततयुक्ता ये भक्तास्त्वां पर्युपासते।
ये चाप्यक्षरमव्यक्तं तेषां के योगवित्तमाः ॥ १२.१ ॥

Arjuna said : Those devotees who, ever-steadfast, thus worship you, and also those who worship the imperishable, the unmanifested – which of them are better versed in Yoga? [Chapter 12 – Verse 1]

श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाद्ध्यानं विशिष्यते।
ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरम् ॥ १२.१२ ॥

Knowledge is indeed better than practice; meditation is better than knowledge; renunciation of the fruits-of-actions is better than meditation; peace immediately follows renunciation. [Chapter 12 – Verse 12]

अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च।
निर्ममो निरहङ्कारः समदुःखसुखः क्षमी ॥ १२.१३ ॥

He who hates no creature, who is friendly and compassionate to all, who I free from attachment and egoism, balanced in pleasure and pain, and forgiving... [Chapter 12 – Verse 13]

सन्तुष्टः सततं योगी यतात्मा दृढनिश्चयः।
मय्यर्पितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः ॥ १२.१४ ॥

Ever content, steady in meditation, self-controlled, possessed of firm conviction, with mind and intellect dedicated to Me, he, My devotee, is dear to me. [Chapter 12 – Verse 14]

यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः।
हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः ॥ १२.१५ ॥

He by whom the world is not agitated (affected), and who cannot be agitated by the world, who is free from joy, envy, fear, and anxiety – he is dear to Me. [Chapter 12 – Verse 15]

अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः।
सर्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः ॥ १२.१६ ॥

He who is free from wants, pure, alert, unconcerned, untroubled, renouncing all undertakings (or commencements) – he who is (thus) devoted to Me, is dear to Me. [Chapter 12 – Verse 16]

यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति।
शुभाशुभपरित्यागी भक्तिमान्यः स मे प्रियः ॥ १२.१७ ॥

He who neither rejoices, nor hates, nor grieves, nor desires, renouncing good and evil, full of devotion, is dear to me. [Chapter 12 – Verse 17]

समः शत्रौ च मित्रे च तथा मानापमानयोः।
शीतोष्णसुखदुःखेषु समः सङ्गविवर्जितः ॥ १२.१८ ॥

He who is the same to foe and friend, and also in honour and dishonour, who is the same in cold and heat and in pleasure and pain, who is free from attachment.... [Chapter 12 – Verse 18]

तुल्यनिन्दास्तुतिर्मौनी सन्तुष्टो येन केनचित्।
अनिकेतः स्थिरमतिर्भक्तिमान्मे प्रियो नरः ॥ १२.१९ ॥

To whom censure and praise are equal, who is silent, content with anything, homeless, steady-minded, full of devotion – that man is dear to Me. [Chapter 12 – Verse 19]